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INTRODUCTION

TO THE

FERNANDIAN TONGUE:

BY

JOHN CLARKE, MISSIONARY.

PART I.

(2/6)

SECOND EDITION.

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A

SHORT ACCOUNT

OF THE

ISLAND OF FERNANDO PO.

THE Island of Fernando Po is in the Bight of Biafra, between 3 deg. 11 min. 30 sec. and 3 deg. 47 min. 25 sec. North Latitude; and 8 deg. 24 min. 42 sec. and 8 deg. 56 min. 18 sec. East Longitude. It is of a rhomboidal form, and has ranges of lofty mountains from north-east to south-west; and at the southern side a lofty mountain runs from east to west, and is connected with the greater ridge by saddle land, which lies between Melville and George's Bays. These mountains branch out in ridges, sloping towards the sea in different directions. The Clarence Peak rises 10,190 feet above the level of the sea.

The island is about 120 miles in circumference. Its greatest length from north to south is a little above 36 miles; and its extreme width is 31½ miles. At one part, between Melville and George's Bays, the distance is about 18 geographical miles.

This Island was discovered by Fernao de Po, a Portuguese, in 1471, and was named Ilha de Formosa, or the Beautiful Island. A settlement was established by the Portuguese, but they soon abandoned it, and transferred the island to Spain, in exchange for the rocky Islets of Trinadada on the coast of Brazil.

In 1764 the Spaniards formed a settlement at Melville Bay, and for 18 years maintained a position there in the midst of much contention with the natives. In October 1782, after the natives had poisoned the water, and become exceedingly hostile, the guns were dismounted, and the fort abandoned; and 200 troops were shipped off to St. Thomas on the *Line*, another island claimed by Spain.

This number was the miserable remnant of 3000, who had been sent here; most of whom had been carried off by the climate, or destroyed by the hostility of the natives towards those who came to enslave them.

Slavery is unknown in Fernando Po. The term Siballa, or Slave, is one of the greatest reproach: and none of these children of the mountains will ever be induced to wear the galling chain.

The British Government sent out in 1827, Captain W. Fitzwilliam Owen in the ship Eden, accompanied by another vessel called the Dis-

dem, and followed by H. M. steam vessel African, to form a settlement on this island. The first two vessels reached on the 27th Oct. and the steamer on the 31st. Land, to the extent of a square mile, was purchased of the natives, and on the 25th of December, formal possession was taken in the name of King George the Fourth.

The Town was named Clarence after His Royal Highness the Duke of Clarence; a procession of officers, soldiers, sailors, and settlers proceeded to Point William; the British flag was hoisted, guns were fired, and a proclamation was read, taking possession of this part of the island "*for ever*," and the best possible understanding was kept up between the settlers and the aborigenes.

The following reasons induced the British Government to form a settlement at Fernando Po.

1. To watch slavers, and to check the slave trade in the Bight of Biafra.

2. To be able to liberate negroes taken in slave vessels in the Gulf of Guinea, and so avoid the long voyage to Sierra Leone.

3. To be able to remove the Mixed Commission Court from Sierra Leone, and abandon, as Government settlements, Sierra Leone and Cape Coast Castle, should the island be found to be as healthy as the projectors of the plan anticipated.

4. To afford the greatest possible facilities for introducing religion, commerce, and civilization into Africa.

Under the Governorship of Lieut. Col. Nicolls, the town of Clarence increased in importance, and contained from 1000 to 2000 inhabitants; but in 1834 the British Government gave up the station, and a sale of the property, with the right to the use of the cleared ground, was made to the firm of Dillon, Tennant & Co., of which firm Captain Becroft was a partner. The giving up of Clarence was occasioned by the representations of the Judges of the Mixed Commission Court at Sierra Leone, assisted by Admiral Fleming, who visited this place, but did not sleep on shore; and from the deaths which had taken place among European settlers, of intemperate habits for the most part, who were too soon exposed to the sun and rain of an African climate.

Fernando Po is comparatively healthy; no extensive marshes are upon it, and the sea breeze blows generally a part of the day. It is about 20 miles from the continent, and about 30 miles from the lofty Arnaltes, which rises to the height of 13,760 feet above the level of the sea, and is at times covered on its summit with snow. The Clarence Peak, with the high ridges of the "*Gebil el kumri*," (mountains of the moon,) attract the clouds and cause an abundance of rain. The island is fertile, and the people are in general diligent in the cultivation of the soil. The scenery is beautiful, and the vegetation luxuriant. The Cieba, (great cotton tree,) the African Oak, and the Wild Fig Tree, are the giants of the forest; and the ten thousands of Palm Trees beautify the plains, and the sides and summits of the lesser hills. The soil is various on different parts of the island; in some parts it is a strong clay, in others a rich dark mould, and in others rocky, and mixed with gravel and larger stones. In almost every part it is fertile, and the ground requires cultivation only, to supply abundance to the inhabitants. Each town has its head man, and he has a second, who is his friend, and who, on the death of the Chief, usually, in the most quiet manner, enters into

his office; a number of councillors are also appointed to assist the chief in every important matter, and these are taken from among the aged and experienced, whose conduct has raised them to the situation of Botuku, or Gentlemen; they have also a man to lead on the fighting-men to war, and another to guard the rear when they fly or retreat, and are followed by the foe. In each town there are two Buallas or bands; the one of old men, and the other of young; and each has its principal men to direct in all deliberations for the settling of differences—for a general hunt preparatory to a feast—and for all great matters connected with peace or war. On a sort of Parade, called the Diosa, they meet for exercise in throwing the barbed lance, and contending against a wall of shields. These are formed of the skin of the Mountain Bullock, and carried by those who occupy the foremost rank. Too often, wild and savage war prevails in the land; and after the battle, a fierce spirit of revenge, handed down from father to son, takes possession of the breast of the contending parties. Polygamy prevails, with its never-failing evils, and the female, excepting the wife of a head man, is treated as if she were a slave. Superstition and fear fill the people's hearts from youth to old age. They live in darkness, and leave this world without a knowledge of the world to come.

On the failure of Messrs. Dillon and Tennant, the property was transferred to the West African Company, and by them sold, in 1843, to the Committee of the Baptist Missionary Society.

The first agents of this Society went to Africa in 1840, and reached Fernando Po, January 1st, 1841. They continued their labours until January 1st, 1846, when a Spanish Commissioner was sent to require their departure from the island; a year was allowed to remove, and in that period much was taken to the continent, and some of the houses and stores were disposed of to persons residing at Clarence. Three houses yet remain, and through the favour of the Governor, the work of instruction is permitted to go on.

The Island contains 28 districts, with upwards of 200 towns, or villages, scattered along the sides of its mountains; fishing villages are also numerous, and the landing places for trade, yams and palm oil, are about 50. At a low computation the Fernandians may be estimated at 20,000 souls.

A church has been formed at Clarence, which now consists of about 80 members, most of whom have been converted in Africa; of these four are Fernandians; a fifth died some time ago, in the faith and hope of the gospel; and a sixth has been separated from the church for improper conduct, and has returned to her native town.

Some small books have been printed for the use of schools, and some hundreds of the natives have received instruction. Many are acquiring a knowledge of English, and if the British could again *amicably* procure the right to Clarence, or to the island, we might soon see the Fernandian people enlightened, and among the most interesting to be found on the coast of Africa.

May the Wise Ruler of all events so overrule the arrangements of men that impediments to the progress of his work may be removed, and his kingdom come to all people to bless them with that light which enlighteneth all who enter the world of bliss.

JOHN CLARKE.

INTRODUCTION.

The following pages contain a first attempt to reduce an unwritten language to grammatical form. Formidable difficulties have stood in the way, and comparatively few helps for such a work have been enjoyed; perfection therefore is not pretended, though, it is hoped, few serious mistakes have been made. From a civilized native who can read English, I have had much assistance; and most efficient aid from my friend and fellow-labourer, Mr. Joseph Merrick.

The Fernandian tongue differs much, in words, from the languages spoken on the adjacent continent; but in structure agrees in many respects with the Isubu, Diwalla, Congo, and even with the Sechuana. Indeed, from the Romby Mountains, about latitude 5 deg. north, to Kaffraria, including the numerous dialects of Biafra, Loango, Congo, Benguela, Damara, and Sechuana; and down the coast of south-eastern Africa, to the Makooa tribes, from 17 deg. to 4 deg. south latitude; and the Sowauli, who extend to 2 deg. north latitude; and the Monjou, who are said to be a two or three months' journey from Mozimbique, north-east into the interior, the same class of language is spoken.

In the Moko country, north of Romby, and among the interior tribes behind Biafra and Congo, the languages are different in sound, and in grammatical construction. The Namaqua, Korana, Gonagua, Boschesmen, and Hottentot dialects are different in words and structure, and are supposed to be the remains of the language of the ancient inhabitants of Southern Africa.

From 2 deg. north latitude the dialects of the Somauli, Dankila, Galla, and Amharic, prevail. These are of the Semitic class, and are, in words and construction, clearly connected with the Ethiopic, Coptic, and Arabic languages.

The natives of Fernando Po are nearly destitute of clothing, paint their bodies, and rub themselves over with palm oil. They live chiefly on the sides of the mountains, at a height of from 1000 to 3000 feet above the level of the sea. Since 1841, the Gospel has been preached to some of them, clothing has been disposed of, most of the districts have been visited, some of the people are partially enlightened; several have learned a little English, and can read in the first class book. Hundreds have attended our schools, and a few have been converted to God. A large vocabulary, several translations of school books, and of portions of the word of God, are in a state of preparation for the press.

The object of this work is to afford aid to future missionaries in the study of the Fernandian tongue: and if, in connection with this, any thing written may prove interesting to the philologist, I shall rejoice that the time employed in arranging the following pages has not been lost.

To God the work is commended, and to Him prayer is offered that He would hasten the time when Ethiopia shall run to stretch out her hands unto God.

J. C.

INTRODUCTION TO FERNANDIAN.

SECTION I.

LETTERS, SPELLING, AND PRONUNCIATION.

1. The Fernandian Alphabet consists of twenty-three letters; of which five are vowels, and eighteen are consonants.

The Vowels are *a*, *e*, *i*, *o*, *u*, which are thus sounded

Long.	Short.
a. as in father.	*a*. as in fat.
e. as in they.	*e*. as in met.
i. as in machine.	*i*. as in pin.
o. as in note.	*o*. as in not.
u. as in ruler.	*u*. as in sun.

The Diphthong *ou*, as in bounce.

The Consonants are

b.	sounded as in English,	bow, born.
d.	... ...	done, dome.
f.	... ...	father, farm.
g.	...	always hard, as in give.
h.	...	as in the English word hay, and frequently with a catching up sound, as if the speaker was affected with hiccough.
j.	...	soft, as in jest, jump.
k.	...	as in king, kin.

l. ... as in English, lamb, let.

m. ... ... but has also a compressed sound marked by an apostrophe, as 'Mpwa, a Dog—A *shewa*, or very short ĕ may be regarded as going before the 'M or 'N when followed by another consonant in the same syllable.

n. ... as in English, with the compressed sound when going before another consonant in the same syllable. This sound is also marked by an apostrophe, e. g. 'Ntshodu, a sheep.

p. ... as in English, Peter, pit.

q. ... ... quit, queen.

r. ... ... run, rest.

s. ... ... sit, some.

t. ... ... turn, time.

v. ... ... vat, vine.

w. ... ... want, won.

y. ... ... yet, youth, at the beginning of a word or syllable, and as *i.* in pine, mine, thine, when used as a vowel.

Tsh, is used instead of *ch.*, as Tshwi, I beg you.
'Ntshi, I have not, &c.

2. The spelling of words is according to the sounds of the letters; and when a double letter is used, as Biitshi, Brothers; or Neete, Myself, each letter is sounded. It is seldom necessary to use a double consonant of the same name, but when this is done, both are distinctly sounded.

3. The pronunciation is simple in general, but the peculiar sounds of the words, as uttered by the Fernandians, can only be correctly obtained by a residence among the natives of Fernando Po. In different parts of the island, the sounds, and even the words differ considerably.

The peculiar sounds

Ala dahah,	He is eating.
Ala behah,	He is weeping, &c.,

are common, and are easily obtained; each word has a double catching, or hiccoughing sound, and in some words this sound gives an opposite or different meaning to the word, e. g. Ee, yes; Eheh, no.

Another sound, not so easily obtained correctly, is that which is heard in words of the following description—

'Nhnko,	A Pestle.	'Nhnko,	The Neck.
Bunke,	The Kola tree.	Dinke,	A Kola nut.
Hinke hinke,	Very many, &c.		

4. In simple words the accent is usually on the penultimate; but in compound words, and in words with the double catching sound, there is

a double accent, e. g. Ekapi, To be lost, or spoiled. Twai, Saliva. Orika, To twist or spin. Esososi, A land shell. Bwakaliko, The cocoa nut. Bwesohohm, My friend. Bwysom, My wife. Itohah, Heart shaped leaves.

5. In words of four syllables the accent is usually on the first, as well as on the penultimate syllable.

6. Syllables usually terminate in a vowel, or in *h*, and sometimes in *m*. The *m* usually marks the possessive affix, e. g. 'Ntshobom, My house. Boyem, My father, &c.

7. In reading Fernandian, no vowels or consonants are left unsounded; and this also applies to words introduced into the language from other tongues, e. g. Pleti, A plate. Obo laka smedi, A blacksmith; literally, He who works in the smithy.

8. There is in each district a tendency to form new words, and to alter the sound of those already in use; and from this a difference arises in words used, and in sounds given in different localities. This can be restrained only by the introduction of a written system, and by making the people acquainted with the art of reading.

SECTION II.

ON WORDS IN GENERAL.

REMARKS.

1. WORDS may be arranged into eight classes, viz.—Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection.

2. There is no article in the language; but the article may be considered as included in the noun, as Boetshi, a Friend: literally, a Man of my country. The word Buli, One, is sometimes the emphatic form, as Na na bobe buli, I want a man one. And sometimes the demonstrative is used, as

A bopi bebe	This water is good
Ba baopi bebe	That water is good
Ele 'mpodi nola	This goat is young
Ba 'mpodi bola	That goat is young
Bie bisulu habi	Those pigs are fat
A betshu beba sa labe	These men, they do bad

3. The second person singular, of the Imperative Mood, may be considered as the root from which most of the other words arise in the conjugation of the verb.

4. Verbal nouns are formed regularly; thus,

Sa	Do	Toola	Talk	Okana	Gather
Sae	A Doer	Toole	A Talker	Okane	A Gatherer

5. Nouns denoting actors are formed from verbs by prefixing Boe, sounded Bwe in the singular, and Bee in the plural, e. g.

Bula	Save
Boebula	A Saviour, or a man who saves
Beebula	Saviours, or men who save
Oki	Rule

Boeoki	A Ruler
Beeoki	Rulers
Whuela	Teach
Boewhuela	A Teacher
Beewhuela	Teachers

Another way of forming nouns is by prefixing Mo to the verb, e. g.

Ube	Steal.
Moube	A Thief
Beuba	Thieves, here the terminational letter is changed to a
'Nnghube	A Man-stealer

6. Nouns beginning with *si* often signify the diminutive form of the word, e. g.

Siso	A small fire,	from	Boso	Fire
Sipa	A small ring, or armlet, ...		Epa	An armlet
Sineneheh	A babe			
Sinodi	A small bird			
Si'nki	A small fly, &c.			

7. The languages spoken along the coast of Western Africa, from 5 deg. north latitude, to Bechuana and Kaffraria, on the south; and to 2 deg. north latitude on the eastern coast as far as Sowauli; and to the north-east from Mozambique, a three months' journey, to Monjou, agree in construction generally, and especially in one mark of relationship, which is denominated Euphonic, or Alliteral Concord.

8. In the dialects of the Moko and Ibo tongues, to the north of Romby: of the Basa and Bayung, east of Diwalla and Kongo: of the Galla, Amharic, and Samauli, in Kaffa, Zendero, and Zella: and of the Korana and Namaqua, and other Hottentot tribes near the Cape of Good Hope, some words similar to the Isubu, Kongo, and Sechuana, are met with; but the grammatical construction of these languages is essentially distinct from each other.

The Moko and Ibo, are similar in construction to the Benin, Aku, and Mandara tongues. The Basa and Bayung, resemble the Bazit and Ba'nking, and many other interior tongues from Donga to the south of the equator. The Galla, Amharic, and Samauli have a connection with the Coptic, Ethiopic and Arabic. And the Hottentot dialects are supposed to be the remains of the ancient language of the aborigines of the southern parts of Africa.

9. A distinguishing difference between the Isubu, Kongo, and Sechuana tongues, and those spoken in other parts, is the frequent recurrence of similar letters and syllables, which promote an easy and agreeable transition from one word to another. This is called the Alliteral Concord. Another difference is, that the plural is regularly formed by the change made in the initial letters; while the Moko, and many others have no plural, but rudely supply the want of it by demonstrative and adjective pronouns.

10. In the Houssa language, the Fula, and in some others, the plural is formed at the end of the word, in a way which does not admit of any definite rule; as the following examples from Schön's "Grammatical Elements of the Houssa Language" will shew—

Singular.	*Plural.*	
Dakki	Dakkuna	House
Aiki	Aikoki	Work
Lokoki	Lokokai	Room
Bara	Barca	Servant
Dunkin	Dunaki	Sheep
Bako	Baki	Stranger
Itshi	Itama	Tree
Sariki	Sarraki	King
Fuska	Fuskooki	Face
Shika	Shikuna	Sack
Ennu	Ennai	Shadow
Dutshi	Dunsu	Stone
Sanda	Sanduna	Stick

11. A class of Pronouns is found in the Fernandian, which in one word includes the Nominative and Accusative Cases, as

Ko hudi,	I love thee.
Olo opi,	Thou hast struck me.
Ao opi,	He has beaten me.

12. The Possessive Adjective Pronoun is formed by affixing *am* for my, as Buetam, My Sister: *ai* for thy, as Buetai, Thy Sister: *ow* for our, as Buetau, Our Sister.

SECTION III.

ON NOUNS.

NOUNS have two numbers; Singular and Plural.

1. Some Nouns in *Bo*, *Bu*, *Bwa*, *Di*, and *I* form the Plural by *Ba*, e. g.

Singular.	*Plural.*	
Boriba	Bariba	Stranger
Buti	Bati	Tree
Bwaiso	Baiso	Woman
Diala	Baala	Hand
Dikoto	Bakota	Foot
Ite	Bate	Stone

2. Some Nouns in *E*, *Lo*, *M* and *N*, form the Plural by *I*, e. g.

Ebuta	Ibuta	Hat
Lobebo	Ibebo	Tongue
'Mpodi	Ipodi	Goat
'Ntshodu	Itshodu	Sheep

3. Some Nouns in *Lo* and *Lu* take *'N* for their Plural form, e. g.

Loba	'Nkoba	Knife
Lukate	'Nkate	Bat

Some in *Lo* take 'M as Lobebo, 'Mbebo.

4. Some Nouns in *Se* take *Twe*, and in *Sa*, *Twa*, e. g.

Setshi	Twetshi	Gazelle
Sahah	Twahah	Staff

5. Some Nouns in *Si* and *So* take *To*, e. g.

Sinki	Toinki	Fly
Soto	Toto	Small Bag

6. Nouns in *O* frequently take *Ba* and *Bo*, and also *Bi* and *Be*, in the formation of the Plural; and Nouns beginning with *Ro* often form the *Plural* by changing the *R* into *B*, e. g.

Singular.	*Plural.*	
Obola	Babola	A poor man
Omi	Bomi	Mother
Oko	Bioko	Owl
Opelo	Bepelo	Bolt
Roto	Boto	Bag

7. The following list will shew that the formation of the Plural is so varied that no regular rules can yet be given.

Daatshi	Baatshi	Bed
Sinodi	Tonodi	Bird
Twitshi	Biitshi	Brother
Itshi	Bitshi	Country
Biteke	Bateke	Crab
'Nta	Binta	Father
Bwadi	Badi	Female
Boso	Beso	Fire
Looba	'Nkoba	Gourd
Eaou	Biaou	Hatchet
Bobe	Baobe	Male
Buee	Biee	Mouth
Bompo	Biimpo	Nose
'Nkapi	Ikapi	Paddle
'Nko	Iko	Parrot
Obitsha	Abitsha	Rat
Bueta	Beeta	Sister
'Mpela	Ipela	Snake Eel
Moube	Beube	Thief
Obedi	Abedi	Woman
Elu	Bilu	Yam

OF GENDER.

There are three Genders, Masculine, Feminine, and Neuter.

8. Boobe or Obe is the termination by which the Masculine Gender is distinguished.

9. Bwadi or Adi, is the termination by which the Feminine Gender is distinguished, e. g.

Bolai boobe	A male child
Bolai bwadi	A female child
Boobe bwitshi	Brother
Bwadi bwitshi	Sister
'Mpodi kobe	He goat

'Mpodi kadi	She goat
'Ntobe tshodu	Ram
'Nkadi tshodu	Ewe
'Mpwa kobe	Dog
'Mpwa kadi	Bitch
'Ntobe houko	Bull
'Nkadi houko	Cow

12. There are other ways of forming the gender, e. g.

Twitshi	Brother	Bweta	Sister
Biitshi	Brothers	Beeta	Sisters
Boteohe	Cock	'Nkadiohe	Hen
Boie	Man	Baiso	Woman
'Nta	Father	Oberi	Mother
Boaketshi	King Ruler	Eborena	Queen
'Nta bosuba	Uncle	Buet'nta	Aunt

OF CASE.

13. Examples of Nouns in the Nominative.

O boobe haso	The man went
A baie a la helu	The men went
O botukwe a la p'lu	The king came
A batukwe a la p'lu	The kings came

14. Nouns in the Genitive Case.

Boti bo ebwebwe	A tree of goodness
Bati be ebwebwe	Trees of goodness
Boba bo elwelwe	Ground of goodness
Bioba bi ebyebye	Grounds of goodness
'Ntshobo ne enene	A house of goodness
Itshobo ne enene	Houses of goodness
Dialo di erede	Hand of goodness
Baala be ebebe	Hands of goodness
Lua lu elwelwe	Clothes of goodness
'Nkue ne enene	Clothes of goodness
Esahah so botuku	The king's staff
Owetsha wela wa baie	The man's house
Itshobo ea baie	The men's houses

15. The Prepositions and Nouns used Adjectively, are subject to Alliteral Concord, which causes the change in their forms as seen in the above examples.

16. Nouns in the Dative Case. The sense of *for* in the Dative is expressed by *a*.

Na helo boyem	I go to my father
Na helo oberim	I go to my mother
Ne peyu boyem	I give to my father

Na tola a Rupe, or Yehovah	I pray to God
Na helo obasa	I go to the mountain
Na helo 'pwa obasa	I go up the mountain
O boobe haso o wetsha bwila	The man went to the house
A baie ala helu owetshai bwila	The men went into their houses
O botukwe ala p'lu eletshe bwila	The king came to the town
'Ntshi a se elako a oli	I do not work for anything
Helo a ne	Go for me
Plu a ne	Come for me
Elako a ne	Work for me

17. Nouns in the Accusative are generally the same as in the Nominative.

Ta oula bilu, &c.	Go buy yams

18. Nouns in the Ablative Case. *From*, in the Ablative, is expressed by *e* or *le*.

Bwila bopi	In the water
Ale huba bwila	He is in the bush
Ale pata bwila	He is at his farm
Pula le bihoh 'tshobam	Go from my house
E rupa (or) E boso	From the fire
Na pwe lo bisi	I am going from home
Na tshi bieda e sala	I am not steady from fear

SECTION IV.

OF ADJECTIVES.

1. NOUNS are sometimes used to supply the place of Adjectives, e. g.

Botshu bo ebwebwe	A good man
Bwadi bo ebwebwe	A good woman
Botshu bo a labe	A bad man

These sentences are literally,

A man of goodness. A woman of goodness. A man of badness.

2. The Adjective is changed to alliterize in sound with the Noun to which it belongs, e. g.

Bitshika bo ebwebwe	A good spear
Bitshika bi ebyebye	Good spears
Ite re erede	A good stone
Bite bi erede	Good stones
Etata e eye	A good gun
'Mpodi ne enene	A good goat
Ebuta e eye	A good hat
Ibuta bi ebyebye	Good hats

COMPARISON OF ADJECTIVES.

3. This goat is fine, Ele 'mpodi e nene; spoken, Ele pori e nene.

This goat is better than the other, Ele 'mpodi e ke nene li ilo; lit. This goat surpasses in fineness the other.

This goat is the best of all, Ele 'mpodi eke nene obotshoma; lit. This goat surpasses in fineness every other.

This man is good, Olo botshu e bwebwe.

This man is better than the other, Olo botshu ko bwebwe lu ulo; lit. This man surpasses in goodness the other.

This man is the best, Olo botshu, ko bwebwe a betshu ama; lit. This man surpasses in goodness all men.

A strong country	Etshi kobo
A stronger country	Etshi kobo kobo
The strongest country	E etshi ke o tuhuh tobo

This thing is good	Eli oli ee, *or*, Eli koli ee, *or*, Aloko e lelle.
This thing is better	Eli oli e ke nene liilo.
This thing is best	Eli oli e ke nene obotshoma, *or*, Eli oli kee.

O bobe eko ri kobo	A rich man
O bobe ke alu tuhuh lo buli	A richer man
O bobe ko o tuhuh tobo lo buli	The richest man
Boie buto	A tall man
Boie buto buto	A taller man
Ulo boie kobo tobe ama	The tallest man
Silu si koko	A little yam
Silu si kono	A less yam
Silu si to tuhuh	The least yam

4. The Comparative is often formed by the verb ko, *or*, ke, to surpass: ko, *or*, ke, is regulated by the noun which governs the verb.

5. The Superlative degree is sometimes formed by the verb ko, *or*, ke, to surpass with the words, obotsho ama, every thing, *or*, all things added; *or* it may be, Olo botshu, ko bwebwe a betshu ama; This man surpasses in goodness all men. In some cases the word importing all is affixed to the words for men or things. To make the Comparative and Superlative emphatic, the last word is repeated, as bobo bobo, kobo kobo, lobo lobo, ama ama ama.

6. The Adjective is changed, and also the Preposition, to alliterize in sound with the Noun to which they belong, e. g.

Sei sikoli sesi	This small thing is good
Botsho bo ebwebwe	A good man
Butshu bu ebyebye	Good men
Botshika bo ebwebwe	A good spear
Bitshika bi ebyebye	Good spears
Ebuta e eye	A good hat
Ibuta e eye, *or*, Ibuta bi ebyebye	Good hats
Ite de e rede, *or*, Ite re e rede	A good stone
Bite bi e rede, *or*, Bite bi e byebye	Good stones
Etata e eye	A good gun
Itata e eye, *or*, Itata bi ebyebye	Good guns
'Mpodi ne enene	A good goat
Ipodi e enene	Good goats
Ebuta ibe ibe	A bad hat
Ibuta ibe ibe	Bad hats
Botshika beto beto	A long spear
Bitshika beto beto	Long spears

7. The Alliteral Concord then, gives us various forms of the same word, as for good, when applied to persons, and to some things belonging to persons, or used by, or connected with them: Bwebwe, Byebye, Elwelwe, Twetwe, &c.

8. Enene is used for good, when applied to irrational creatures, and to things without life, and also changes its form on account of the Alliteral Concord, e. g. Enene or Nene, regular form, changes to eye, rede, ee,

9. Sese and Lile, have also the meaning of good, or fine.

10. Ote, great, large; by alliteration, this takes the forms Bote, Sote, Kote, Tote, &c. and in the plural Biote, &c.

11. The way in which Adjectives are used;

A red ox	'Nkopo a tola tola	An ox, it is red
A white ox	'Nkopo ho tutu	An ox, it is white
A black ox	'Nkopo ki lokilo	An ox, it is black
A young ox	'Nkopo nola	An ox, young
An old ox	'Nkopo ko lolo	An ox, it is old
A sick ox	Ekopo lo adi	He, the ox, he is sick
A fat ox	Ele kopo habi	He, the ox, fat

Eki e kopo a tola tola	Look at that red ox (or cow)
Abodi besulu e habi	He has killed the fat pig

Abetshu bo tweke	A foolish people
Etshi kobo	A strong people
Boie wa tshala, *or*, Botsh wa tshala	A hungry man
A baie la we e tshala	Hungry men
Bo tshala tshala	A very hungry man
Bwari wa no biedi	A thirsty woman
Botsh wa no biedi	A thirsty person

A baiso ba pahoh o da bopi lobo The women they able to eat much water.

Ulo botukwe seke, *or*, Botuku bwe seke This Chief, he foolish, *or*, The Chief, he foolish.

12. A Short List of Adjectives in common use:

Boluba	Acrid	Sile	Cold
Ama	All	Lamwa	Corrupt
Labe	Bad	Dibita	Cross
Wilowilo	Black	Isula	Cowardly
Atshiela	Blind	Sihmi	Damp
Silosilo	Blue	Butshio	Dark
Etiba	Brave	Hubi	Dear
Opootu	Brown	Buneou	Deep
Itanaba	Careless	Oipeta	Dry
Oelolia	Clean	Otshooma	Everlasting
Oelale	Clear	Bisoi	False
Oubi	Coarse	Lobo	Fast

La salla	Fearful	Sololu	Old (thing)
Bakaso	Fierce	Bike	Plenty
Sese	Fine	Obolo	Poor
Sitoi	Firm	Bolukulu	Pungent
Selesihe	Fresh	Obotu	Quiet
'Mbihoh	Glad	Hubie	Quick
Bwebwe	Good	Tolatola	Red
Enene	Good	Lelelle	Right
Sese	Good	Sedi	Ripe
Ote	Great	Boi	Rotten
'Mbihoh	Happy	Boah	Sharp
Obo	Hard	Sintu	Short
Boto	High	Siboto	Soft
Hue	Hot	Loididi	Sorry
Bileah	Lame	Kese	Sour
Ribi	Last	Bobo	Strong
Sikonu	Little	Bebe	Sweet
Atebwa	Lively	Lette	True
Boto	Long	Siarudi	Useless
Setshioi	Loose	Hue	Warm
Sintu	Low	Osiea	Wet
Bisoi	Lying	Ribata	Wide
'Ntshopo	Mad	Bohututu	White
Ilarobo	Mild	Bola	Young
Sihe	New	Sineneheh	Young
Bololu	Old (person)		

ON NUMBERS.

13. The Cardinal Numbers take the euphonic particles of the Nouns by which they are preceded, and the initial letter frequently undergoes a change to alliterize with the Noun to which it belongs, e. g.

Boie ba buli	Man, he is one
Boie buli	Man, one
'Nkopo ki kuli	An ox, it is one
'Nkopo kuli	Ox, one
Diala depa	Hands, two
Diala dito	Hands, five

14. A variation in the way of reckoning is met with in different persons of the same district, and also in persons belonging to different parts of the Island: some for six, say, five and one; and others Dahah, for nine, five and four; others, one less than ten; for nineteen, ten and five and four, or, one less than twenty.

CARDINALS.

15. The following is the usual form on the southern parts of the Island:

1	Muli.	3	Meta.
2	Mempa.	4	Mieneh.

5	Mimito.	13	Mieu na meta.
6	Mimito na muli.	14	Hani na o.
7	Mimito na mempa.	15	O.
8	Mimito na meta.	16	O na muli.
9	Sa ane la bieu.	17	O na mempa.
10	Miemieu.	18	O na meta.
11	Mieu na muli.	19	Hani na itshi.
12	Mieu na mempa.	20	Itshi.

The usual form on other parts of the Island:

1	Buli, Ne, Ni.	20	Itshi.
2	Iba, Epa.	21	Itshi la ni.
3	Bita, Beta.	22	Itshi la iba.
4	Biile, Biele.	23	Itshi la bita.
5	Bito.	24	Itshi la biile.
6	Dahah, Rahah.	25	Itshi la bito.
7	Dahah lani, Ralani, Bito laiba.	26	Itshi la dahah.
8	Dalaiba, Bito la bita.	27	Itshi la da lani.
9	Ani nabieu, Bito la biele.	28	Itshi la da iba.
10	Bieu, Bie bieu.	29	Bani ba borapa.
11	Bieu la ni.	30	Borapa, Bodrapa, Itshi la bieu.
12	Bieu la iba.	31	Borapa ba ni, &c.
13	Bieu la bita.	35	Borapa ba bito.
14	Bieu la biile.	40	Batshi ba apa, *or*, Batshi lapa.
15	Bieyu (Bieuo).	50	Batshi ba bieu, *or*, Batshi lapa la bieu.
16	Bieyu olani.	60	Batshi la bata.
17	Bieyu o la iba.	70	Batshi la bata la bieu.
18	Bieyu o la bita.	80	Batshi la ba ale.
19	Bieyu o la biile.		

90	Batshi la ba ale la bieu.
100	Bueda.
1000	Bieda bieu.
1500	Buedu o.
2000	Deda tshila.
2100	Deda tshi la buli eda.
4000	Beda tshi la apa.
5000	Beda tshi la apa la bieu.
6000	Bera tshi la bata.
7000	Bera tshi la dahah la dili.
8000	Bera tshi la bato la bata.
9000	Bera tshi ani na bu.
9500	Bera tshi ani na bu la o.
10,000	Bera tshi la bali lau.
100,000	Boed deda, Bwededa, Bwereda.

ORDINALS.

First	Eutsha, Lit. It the first, &c.
Second	Ehitshie.
Third	Enathi.
Fourth	Biile.
Fifth	Bito.
Sixth	Dahah.
Seventh	Dahani.
Eighth	Daiba.
Ninth	Dabita.
Tenth	Biebieu.
Eleventh	Bieu ola ni.
Twelfth	Bieu ola iba.
Thirteenth	Bieu ola bita
Fourteenth	Ane na o.
Fifteenth	O.
Sixteenth	O na ni.
Seventeenth	O la iba.
Eighteenth	O la bita.
Nineteenth	O la bili.
Twentieth	Itshi.
Twenty-first	Itshi la ni.

16. The adverbial numbers do not often appear; they are,

Kane, *or*, Kabuli,	Once.
Kaepa,	Twice.
Kaheta,	Thrice, &c.

SECTION V.

PRONOUNS.

1. PERSONAL PRONOUNS.

NA, *First Person.*

Singular.			*Plural.*		
Nom.	Na, Ne, 'Nne	I.	*Nom.*	Tue, Tole, To, Tola	We.
Gen.	Rane	of me.	*Gen.*	Atola	of us.
Dat.	Ale	to me.	*Dat.*	Latola	to us.
Accus.	'Ne	me.	*Accus.*	Tue	us.
Abla.	H'na	with me.	*Abla.*	Haue	with us.
	Lane	and me.		Latue	and us.

OE, *Second Person.*

Singular.			*Plural.*		
Nom.	Oe, Ue, Oa	Thou.	*Nom.*	Lue, Lule, Lu	You.
Gen.	Loa	of thee.	*Gen.*	La lue	of you.
Dat.	Aoe	to thee.	*Dat.*	A lue	to you.
Accus.	Oe	thee.	*Accus.*	Lue	you.
Abla.	Laoe	with thee.	*Abla.*	Hlue	with you.

BOE, *Third Person.*

Singular.			*Plural.*		
Nom.	Boe, Bwe, Ke	He, she, it	*Nom.*	Ba, Bale, Ila	They.
Gen.	Lala	of him	*Gen.*	Bala	of them.
Dat.	Ala	to him	*Dat.*	Ala	to them.
Accus.	Boe	you	*Accus.*	Ba	them.
Abla.	Hela	with you	*Abla.*	Laba	with them.

2. A Class of Pronouns is found in Fernandian different from that which is found in other tongues. This Class in one word includes the

Nominative and Genitive, both of which in consequence go before the Verb.

3. Personal Pronouns including in one word the Nominative and Genitive Cases:

Ko	I thee, as	Ko hudi	I love thee.
Mo	I him,	Mo opei	I have given him.
Ke	I it,	Ke rei ('mpodi).	I have eaten it, the goat.
'Ndi	I it,	'Ndi dei (dibuku)	I have eaten it, the book.
No	I you,	No rei	I have eaten you.
Ma	I them,	Ma opei	I have given them.
Ki	I them,	Ki opi (bite)	I struck them, the stones.
'Nto	I them,	'Nto rei (inodi)	I have eaten them, the birds.
Olo	Thou me,	Olo opi	Thou me hast struck.
Obo	Thou him,	Obo odi	Thou hast killed him.
Odi	Thou it,	Odi kapi (dibuku)	Thou hast destroyed it, the book.
Osi	Thou it,	Osi kapi (sinodi)	Thou hast destroyed it, the bird.
Bwe	Thou us,	Bwe opi	Thou hast struck us.
Oto	Thou them,	Oto kapi (inodi)	Thou hast destroyed them, the birds.
Oba	Thou them,	Oba odi	Thou hast killed them.
Ano	He me,	Ano opi	He strikes me.
Ao	He thee,	Ao opi	He has beaten thee.
Ae	He us,	Ae adi	He brought us.
Alo	He you,	Alo adi	He has brought you.
Aba	He them,	Aba adi (dibuku)	He has brought them, the books.
Ato	He them,	Ato rei (inodi)	He has eaten them, the birds.
Too	We thee,	Too rei	We have eaten thee.
Todi	We thee,	Todi rei	We have eaten thee.
Toar	We thee,	Toar adi	We have brought thee.
Tobo	We him,	Tobo opi	We have beaten him.
Tolo	We you,	Tolo opi	We have beaten you.
Toto	We them,	Toto rei	We have eaten them.
Toba	We them,	Toba rei (a dibuku)	We have eaten them, the books
Lono	You me,	Lono opi	You strike me.
Lobo	You him,	Lobo elele	You call him.
Loro	You it,	Loro tapa	You shew it.
Loa	You it,	Loa adi	You have brought it.
Lue	You us,	Lue hudi	You love us.
Lule	You us,	Lule oy	You hate us.
Lubo	You them,	Lubo hudi	You love them.
Bano	They me,	Bano hudi	They love me.
Boo	They thee,	Boo hudi	They love thee.
Babo	They him,	Babo hudi	They love him.
Be	They it,	Be 'ntodi	They paint it.
Beou	They us,	Beou podi	They cut us.
Boou	They you,	Boou opi	They have beaten you.
Babo	They them,	Babo odi	They have killed them.

PRONOUNS.

RELATIVE PRONOUNS.

4 The Relative Pronouns, *who*, *which*, and *that*, are supplied by circumlocution, as

Ole botsho a huda Yehovah le lele, That man he loves God, he (is) good.
Ole botsho a sa labe, ae bokeu obi, That man he does bad, he (is) very wicked.

Ba betshu ba huda Yehovah lele,	The men they love God, good.
Di dibŭku di la tola,	The book, it which talks.
Si sinodi sila bila,	The bird which sings.
Ipwa ila nauba,	The dogs which bark.

COMPOUND RELATIVE PRONOUNS.

5 The Compound Relatives, *whoever* and *whosoever*, are supplied by a Preposition, as

Na botsho pari alo, a peni se lele, If a man come here he must do good.

DEMONSTRATIVE PRONOUNS.

6 The Demonstrative Pronouns are

Olo bobe	This man	Ba baiso	Those women
Ole botsho	That person	A batu	These ears
Bali bobe	These men	Ao batu	Those ears
Balo bobe	Those men	I riala	This hand
O boehe	This mouth	Ee riala	That hand
Oh boehe	That mouth	Ababaala	These hands
Ile inoko	These eyes	Ao baala	Those hands
Ie inoko	Those eyes	O lutu	This ear
A badi	These females	Oh lutu	That ear

INTERROGATIVE PRONOUNS.

7 Interrogatives are usually formed by Ka, Ke, Ko, Ma, A, O, and Ue, as

Ka na hutsha ai ?	Why do you wish to go ?
Ke ro kue ?	Who has this ?
Ke oku la lue ?	Who have these ?

Ko beteri o bute ?	Why did you break the sticks ?
Ma le 'ntshioh pei lua ?	Have you not had clothes before
A bukeu bwebwe ?	Is he very good ?
Obe ?	Who (is) that ?
Ue ula be ?	Who is that ? or, you, who that ?

POSSESSIVE PRONOUNS.

8. The Possessive Pronouns are sometimes affixed to the Noun, and are sometimes separate. Like the Adjectives and Prepositions, they are subject to Alliteral Concord when not suffixed to the Nom., e. g.

Am	My or mine	Au	Our, ours.
Ao	Thy or thine.	Anu	Your, yours.
Ai	His, her, her's.	Abo	Their, theirs.

Examples, AM, EM, *My*, *Mine.*

Dile dibuka ke eam	That book, it (is) mine.
Sile sinodi ke sam	That bird, it (is) mine.
Bole bote ko boam	That tree, it (is) mine.
To tonodi ko toam	These birds, they (are) mine.
Tole touodi ko toam	Those birds are mine.
O butem	My tree.
O boyem	My Father, or, it is my Father.

Examples, AO, EO, *Thy*, *Thine.*

Dile dibuku ke eao	That book is thine.
Sile sinodi ke sao	That bird is thine.
Bayeo	Thy Father.
Buteo	Thy tree.
Banao	Thy blood.

Examples, AI, *His.*

Ele ebuta ke ai	That hat is his.
Dile dibuku ke rai	That book is his.
Boyai	His Father.
Butewai	His tree.
Banabai	His blood.

Examples in AU, *Our.*

Sinodi sau	Our bird.
Dibuku dau	Our book.
Bute bwau	Our tree.
A bana bau	It is our blood.
Boyau	Our Father.

Examples in ANU, *Your.*

Dibuku danu	Your book.
Adibuku danu	Your books.

Sinodi sanu	Your bird.
Tonodi toanu	Your birds.
Bute wanu	Your tree.
Bana banu	Your blood.
Boyanu	Your Father.

Examples in ABO, *Their*.

Dibuku labo	Their book.
Adibuku	Their books.
Sinodi sabo	Their bird.
Tonodi tabo	Their birds.
Bute bwabo	Their tree.
Bana babo	Their blood.
Boyabo	Their Father.

RECIPROCAL PRONOUNS.

9. The Reciprocal Pronouns are formed by the word *ete*, self, in the following manner:

Neete	Myself	Tueete	Ourselves
Oeete	Thyself	Lueete	Yourselves
Boeete	Himself	Beebete	Themselves

The phrase *one another*, is expressed by *iye*, as

Lue wa liye,	You buy one another.
Lue ra hiye,	You eat one another.

SECTION VI.

ON VERBS.

1. The root is found in the second person singular of the Imperative Mood, e. g.

Olo, buy. Pusa, play. Tolo, sleep.

2. The difference in the forms used to express the Moods and Tenses is considerable, and nothing very certain can be given as the proper standard until the language is better known, and more fully reduced to a written form. That which is given in this Introduction is intended simply as a help to future Missionaries in the study of Fernandian.

3. The verbs *have* and *be* do not appear; nor any particular modification of verb, to express the Potential Mood: the ideas usually expressed by this Mood, are given by circumlocution, e. g.

Na ola udi a bo tapi,	If you like, shew him.
Na a bo tapi,	I shew to him.
Na pahah, na bo tapi,	I am able, I shew him.

4. The Past Tense of the Potential Mood, may be thus;

Na oba tapa ilo iba na a totshi ela, Lit. If I shew him every day, he would not see it.

5. The word *Na*, before the pronoun *a*, seems to supply the place of could or would, e. g.

Na a bo sa labe na obo tapi? If he were a bad man, wouldst thou shew him?
Na 'ntshi bo tapa, I would not shew him.
Na 'nkala udi, na 'nka bo tapa 'mpadi, If I liked I could have shewn him yesterday.

6. The Passive form of the Verb is not often used, as a Fernandian will rather say, Bita bwa bo, War killed them; then, Babo bwa, ba bita, They killed them, it war. A Passive form however exists, and is for-

med by prefixing *Ele* to the Active Verb, and changing the final *a* or *o* into *i*. In the Future Tense the final letter is not changed, e. g.

Na ele tapi,	I am shewn.
Na ele tapi o olo botsho,	I am shewn by this man.
Bala ele opa,	They shall be struck.

7. The plural *le* is dropped in forming the Passive Voice, and *e* only is prefixed to the verb; the *le* may also be dropped in the singular, e. g.

Tue etapi o olo botsho,	We are shewn by this man.
A etapi o olo botsho,	He is shewn by this man.

8. The Past Tense is formed by prefixing *ka*, or *a* to the Present; the *k* seems only euphonic, e. g.

Na a ele tapi,	I was shewn.
Ba ka ele kapi,	He was rowed.

9. The Perfect Tense is the same usually as the Present, but the pronouns which precede the verb are shortened, except the second person singular, which remains usually as in the Past.

10. The Future is expressed in a way similar to the Past, e. g.

Na a ele tapi,	I shall be shewn.
Na a ele tapi obadi,	I shall be shewn to-morrow.

11. There is something like a middle voice, as in Greek, formed by prefixing *e*, and changing the final *a* into *i*, e. g.

A etapi bweete,	He shews himself.
A eopi bweete,	He beats himself.
A eodi bweete,	He kills himself.

12. Examples of the verb in its most common conjugations are given.

ACTIVE VERB.

Imperative Mood.

ELELA, CALL.

Indicative Mood.

Present Tense.

Singular.	*Plural.*
1 Na elela, I call	1 Tole elela, We call
2 Oe elela, Thou callest	2 Lule elela, You call
3 Ale elela, He calls	3 Bale elela, They call

Past Tense.

Singular.	*Plural.*
1 'Nka elela, I called	1 Toa elela, We called
2 Oa elela, Thou calledst	2 Lua elela, You called
3 Aa elela, He called	3 Baa elela, They called

Perfect Tense.

Singular.	*Plural.*
1 'N elela, I have called	1 To elela, We have called
2 O elela, Thou hast called	2 Lu elela, You have called
3 A elela, He has called	3 Ba elela, They have called

Future Tense.

Singular.	*Plural.*
1 Na a elela, I shall call	1 Tola a elela, We shall call
2 Oa a elela, Thou shalt call	2 Lula a elela, You shall call
3 Ala a elela, He shall call	3 Bala a elela, They shall call

INFINITIVE MOOD.

O elela, To call

IMPERATIVE MOOD.

TAPA, SHEW.

INDICATIVE MOOD.

Present Tense.

Singular.	*Plural.*
1 Na tapa, I shew	1 Tola tapa, We shew
2 O tapa, Thou shewest	2 Lula tapa, You shew
3 Ala tapa, He shews	3 Bala tapa, They shew

Past Tense.

Singular.	*Plural.*
1 'Nka tapi, I did shew	1 Toa tapi, We did shew
2 Oa tapi, Thou didst shew	2 Lua tapi, You did shew
3 Aa tapi, He did shew	3 Baa tapi, They did shew

Perfect Tense.

Singular.	*Plural.*
1 'N tapi, I have shewn	1 To tapi, We have shewn
2 O tapi, Thou hast shewn	2 Lu tapi, You have shewn
3 A tapi, He has shewn	3 Ba tapi, They have shewn

Future Tense.

Singular.	*Plural.*
1 Naa tapa, I shall shew	1 Tola a tapa, We shall shew
2 Ola a tapa, Thou shalt shew	2 Lula a tapa, You shall shew
3 Ala a tapa, He shall shew	3 Bala a tapa, They shall shew

INFINITIVE MOOD.

O tapa, To shew

Imperative Mood.

ILAKO, WORK.

Indicative Mood.

Present Tense.

Singular.	*Plural.*
1 Na sei ilako, I am doing work	1 Tola sei ilako, We are doing work
2 Oa sei ilako, Thou art doing work	2 Lula sei ilako, You are doing work
3 Ala sei ilako, He is doing work	3 Bala sei ilako, They are doing work

Past Tense.

Singular. 1 'Nka serie e ilako, I have finished working
2 Oa serie e ilako, Thou hast finished working
3 Ahah serie e ilako, He has finished working
Plural. 1 Toa serie e ilako, We have finished working
2 Lua serie e ilako, You have finished working
3 Baa serie e ilako, They have finished working

Future Tense.

Singular.	*Plural.*
1 'Ne sahe e ilako, I shall work	1 Toe sahe e ilako, We shall work
2 Boe sahe e ilako, Thou shalt work	2 Loe sahe e ilako, You shall work
3 E sahe e ilako, He shall work	3 Be sahe e ilako, They shall work

Infinitive Mood.

O e ilako, To work.

Imperative Mood.

ADI, CARRY.

Indicative Mood.

Present Tense.

Singular.	*Plural.*
1 Na adi, I carry	1 Tue adi, We carry
2 Boe adi, Thou carriest	2 Lue adi, You carry
3 Ee adi, He carrieth	3 Be adi, They carry

Past Tense.

Singular.	*Plural.*
1 'Nke adi, I did carry	1 Tohe adi, We did carry
2 Ohe adi, Thou didst carry	2 Lohe adi, You did carry
3 Ahe adi, He did carry	3 Bahe adi, They did carry

Perfect Tense.

Singular.	*Plural.*
1 'N adi, I have carried	1 To adi, We have carried
2 O adi, Thou hast carried	2 Lu adi, You have carried
3 A adi, He has carried	3 Ba adi, They have carried

Future Tense.

Singular.	*Plural.*
1 Ne a lahah, I shall carry	1 Tue a lahah, We shall carry
2 Boe a lahah, Thou shalt carry	2 Lue a lahah, You shall carry
3 Ei a lahah, He shall carry	3 Bee a lahah, They shall carry

INFINITIVE MOOD.

Oadi, To carry.

IMPERATIVE MOOD.

EBEA, AWAKE.

INDICATIVE MOOD.

Present Tense.

Singular.	*Plural.*
1 Ne ebei, I awake	1 Tu ebei, We awake
2 Bo ebei, Thou awakest	2 Lu ebei, You awake
3 E ebei, He awakes	3 Be ebei, They awake

Past Tense.

Singular.	*Plural.*
1 'Nke ebei, I awoke	1 Toh ebei, We awoke
2 Oh ebei, Thou didst awake	2 Loh ebei, You awoke
3 Ah ebei, He awoke	3 Bah ebei, They awoke

Perfect Tense.

Singular.	*Plural.*
1 'N ebei, I have awoke	1 To ebei, We have awoke
2 O ebei, Thou hast awoke	2 Lu ebei, You have awoke
3 A ebei, He has awoke	3 Ba ebei, They have awoke

Future Tense.

Singular.	*Plural.*
1 Ne ebiahah, I shall awake	1 Tue ebiahah, We shall awake
2 Boe ebiahah, Thou shalt awake	2 Lue ebiahah, You shall awake
3 Ee ebiahah, He shall awake	3 Be ebiahah, They shall awake

INFINITIVE MOOD.

O ebea, To awake.

SUBJUNCTIVE MOOD.

Present Tense.

Singular.	*Plural.*
1 'Nna ne ebei, If I awake	1 'Nna tu ebei, If we awake
2 'Nna bo ebei, If thou awakest	2 'Nna lu ebei, If you awake
3 'Nna e ebei, If he awakes	3 'Nna be ebei, If they awake

Past Tense.

Singular.	*Plural.*
1 'Nna ne lebea, If I can awake	1 'Nna to lebea, If we can awake
2 'Nna o lebea, If thou canst awake	2 'Nna lo lebea, If you can awake
3 'Nna a lebea, If he can awake	3 'Nna ba lebea, If they can awake

Perfect Tense.

Singular.	*Plural.*
1 'Nna 'n tebei, If I could awake	1 'Nna to tebei, If we could awake
2 'Nna o tebei, If thou couldst awake	2 'Nna lo tebei, If you could awake
3 'Nna a tebei, If he could awake	3 'Nna ba tebei, If they could awake

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PASSIVE VERB.

IMPERATIVE MOOD.

OPA, STRIKE.

INDICATIVE MOOD.

Present Tense.

Singular.	*Plural.*
1 Na ele opi, I am struck	1 Tue e opi, We are struck
2 O ele opi, Thou art struck	2 Lue e opi, You are struck
3 A ele opi, He is struck	3 Bae e opi, They are struck

Past Tense.

Singular.	*Plural.*
1 Naa ele opi, I was struck	1 Tua ele opi, We were struck
2 Oa ele opi, Thou wast struck	2 Lua ele opi, You were struck
3 Aa ele opi, He was struck	3 Baa ele opi, They were struck

Future Past.

Singular.	*Plural.*
1 Naa ele opa, I shall be struck	1 Tola ele opa, We shall be struck
2 Ola ele opa, Thou shalt be struck	2 Lola ele opa, You shall be struck
3 Ala ele opa, He shall be struck	3 Bala ele opa, They shall be struck

Examples of the Verb WEELA, *or*, OLA, BUY.

IMPERATIVE MOOD.

Weela, *or* Ola, Buy.

'Ntshe ke ole, Let me buy it
'Ntshe e ole, Let him buy it
'Ntshe tue ole, Let us buy it
'Ntshe lue ole, You buy it
'Ntshe be ole, Let them buy it

Weele ne e,	Buy me it
Weele bu e,	Buy him it
Weele ee,	Buy us these
Weele ee uete,	Buy that for yourself
Weele bee,	Buy them that
'Ntshi nee ole,	Let me not buy it
Ta o ola,	Go buy
Ta le weela bilu,	Go buy me yams
Olai luete,	Buy yourself

Indicative Mood.

Present Tense.

Singular.	*Plural.*
1 Na ola, I buy	1 Tola ola, We buy
2 Ole ola, Thou buyest	2 Lola ola, You buy
3 Ala ola, He buys	3 Bala ola, They buy

Past Tense.

Singular.	*Plural.*
1 'Nka udi, I bought	1 Toa udi, We bought
2 Oa udi, Thou boughtest	2 Loa udi, You bought
3 Aa udi, He bought	3 Baa udi, They bought

Perfect Tense.

Singular.	*Plural.*
1 'Nka be udi, I have bought it	1 Toah be udi, We have bought it
2 Ohah be udi, Thou hast bought it	2 Lohoh be udi, You have bought it
3 Ahah be udi, He has bought it	3 Baoh be udi, They have bought it

Future Tense.

Singular.	*Plural.*
1 'Naoh ahah, I shall buy	1 Tue wa ahah, We shall buy
2 Boe wa ahah, Thou shalt buy	2 Lue wa ahah, You shall buy
3 Eu ahah, He shall buy	3 Ba wa ahah, They shall buy

Negative Form.

Present Tense.

Singular.	*Plural.*
1 'Nta udi, I do not buy	1 Tota udi, We do not buy
2 Ota udi, Thou dost not buy	2 Lota udi, You do not buy
3 Ata udi, He does not buy	3 Bata udi, They do not buy

Past Tense.

Singular.	*Plural.*
1 'N tshi a udi, I bought not	1 To tshi a udi, We bought not
2 O tshi a udi, Thou boughtest not	2 Lo tshi a udi, You bought not
3 A tshi a udi, He bought not	3 Ba tshi a udi, They bought not

Future Tense.

Singular.	*Plural.*
1 'N tshi e ola, I shall not buy	1 To tshi e ola, We shall not buy
2 O tshi e ola, Thou shalt not buy	2 Lo tshi e ola, You shall not buy
3 A tshi e ola, He shall not buy	3 Ba tshi e ola, They shall not buy

INFINITIVE MOOD.

O weela, *or*, O ola, To buy.

The Verb Ola has a form which conveys the meaning of the Potential Mood in the Present Tense, e. g.

Singular.	1	Ne ola na na hudi, I can buy it if I like
	2	Ole ola na ole hudi, Thou canst buy it, if thou likest
	3	Ale ola na ale hudi, He can buy it, if he like
Plural.	1	Tole ola na tole hudi, We can buy it, if we like
	2	Lole ola na lole hudi, You can buy it, if you like
	3	Bale ola na bale hudi, They can buy it, if they like

Promiscuous examples of WEELA and OLA :

'Nka o ola bilu,	I go to buy yams
Mo udi,	I buy him
Ao udi,	He buys me
Ahah le o weela bilu,	He went for me, to buy yams
'Nna 'nta o weela bilu, 'nko ale pai?	If I go to buy yams, what will you give me?
Boe epada ke ole,	He caused me to buy
Ne ola neete,	I will buy myself
Ke udi neete,	I buy it myself
'Nke udi neete,	I bought myself
Ne waahah neete,	I shall buy myself
'Nke waahah neete,	I might be buying myself
Ke takydo ola,	I can buy it, if I wish
'Nte pahoh ola tueete,	I am not able to buy yourselves
Ke pahoh ola,	I am able to buy it
Apahoh ola boe beete,	He is able to buy himself
Apahoh ola obwaiso boe beete,	She is able to buy herself
Na plu neete lo ola,	I come myself to buy
A plu eete lo ola,	It came itself to buy
Lue plu luete lo ola,	You came yourselves to buy
Ba plu beebete loola,	They came themselves to buy

The following examples will shew the Present and Past Tenses, and Imperfect Participle of the Irregular Verbs.

Present.		*Past.*		*Imper. Participle.*	
Ola,	Buy	Udi,	Bought	Waahah,	Buying
Am,	Know	Lam,	Knew	Lanahah,	Knowning

Odi,	Kill	Hodi,	Killed	Ulahah,	Killing
Tolo,	Sleep	Tolo,	Slept	Tolahah,	Sleeping
Da,	Eat	Dei,	Ate	Dahah,	Eating
Podu,	Cut	Podi,	Cut	Podahah,	Cutting
Pai,	Give	Pai,	Gave	Paiahah,	Giving

A short list of Neuter Verbs:

Ne tolo,	I sleep	'M hmatedi,	I smell it
'Mpem,	I sit	No atshi,	I bite
'Mmi,	I stand	'Nsebiam,	I dream
No itoa,	I laugh	'N sei elako,	I have done the work
'M behi,	I cry	'Mbotshe,	I creep
'M hubia,	I run	'N tapana,	I think
'M patshi,	I fly	'N hotedi,	I repent
Na da,	I eat	'M pahah,	I am able
'Nrei bopi,	I drink water	Ne loididi,	I am sorry
'N kohma,	I cough	Ne 'mhmibihoh,	I am glad
'M poeria,	I spit	Ala pusa,	He plays
Ke ki,	I look at it	Ala behah,	He cries

A ribi bahou,	He is drunk
E tshopo,	He is mad
A bwa,	He dies
A ua,	He washes
E tsho milla,	He bathes
E behah,	He is swimming
Boe ai,	He swims
A rii,	It sinks
E pepedi,	It swims, (as wood)
Boe subi,	He washes
E subi,	It dips

SECTION VII.

ON ADVERBS.

1. ADVERBS are of several kinds, and are, to some extent, under euphonic government, and follow the common principle of suffering contraction in some of their forms. No regular rules can yet be given for the making of these changes.

2. ADVERBS OF TIME.

Lilo,	To-day	'Ntoki,	Now
Obadi,	To-morrow	Obotsh tshio,	Last night
'Mpadi,	Yesterday	Olo tshio,	This morning
Tshio,	Early	Obadi tshio,	Early to-morrow
Tshio tshio,	Very early	Obadi botshio,	To-morrow night
Eketote,	Next	Eliribo,	Last time
Lilo ama,	All days	Te,	Never
Kahahah,	Soon	'Nte,	I never
'Nquatsho,	Now, when		

3. ADVERBS OF PLACE.

Kepie,	Near	Hallo,	Here
Behoh,	Nigh	Halli,	There
Bwila,	Within	Oreka,	Distant
Obohoh,	Above	Uai,	Backwards
Ilotshe,	Below	Ehua,	Behind
Ohita,	Beyond	Halli,	Yonder

4. ADVERBS OF NUMBER.

Adverbial Numbers are given at page 24. The following form is also occasionally used :

Ke tote, Once, *or*, It is once
'Nke topa, Twice, It is twice
'Nke totsha, Thrice, It is thrice
'Nke tone, Fourth, It is four times
'Nke totsho, Fifth, It is five times
'Nke to rahah, Sixth, It is the sixth
'Nke to lapa, Seventh, It is the seventh
'Nke to tsho la tsha, Eighth, It is five and three
'Nke to a sahah ne la nu, Ninth, It is one less than ten
'Nke to nu, Tenth, It is ten

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5. ADVERBS OF MANNER.

Lile,	Well	Bokeu,	Politely
Labe,	Ill	Utsha,	Quickly
Bokeu,	Finely	Oria,	Richly
Opeta,	Bitterly	Sibala,	Poorly
Boali,	Angrily	Kupa,	Wisely
'Nkodi,	Richly	Eseke,	Stupidly
Epe,	Lazily	H'mabihah,	Gladly

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6. ADVERBS OF AFFIRMATION AND NEGATION.

Enyo, Yes, to a Chief, or Headman
Ee poto, Yes, thank you, to a female
Ee, Yes, to an equal, or to an inferior
Ee ouku, Yes, to a Gentleman
Ee biasa potoo, to a man to whom much respect is shewn
Alo lo pene, Exactly, It is just so

Eheh,	No	'Ntoki,	None
'Ntshia,	I do not	'Nte,	I have not
'Ntsha,	It is not	Tshiole	Nothing

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7. ADVERBS OF INTERROGATION.

Ko ?	Who ?	Ke oli ?	What is that ?
Ke, o ?	Why ?	Obe ?	Who is that ?
Ko ?	What ?	Kala bihehe ?	How many ?
Ke ?	When ?	Kali bike ?	How much ?
Ko ?	Whither ?	Kali ?	How ?
Ketshi ?	Where ?	'Nka ?	Must I ?

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8. ADVERBS OF QUANTITY AND COMPARISON.

Bike,	Much, many	Sikokono,	Least
Bela,	More	Eketote,	Next
Pada,	Most	Abuham,	Like
Beoh,	Few		

ON PREPOSITIONS.

1. Prepositions are subject to Alliteral Concord, and, from this cause the same word changes its form from *o* to *bo*, *lo*, *to*, *so*, as the Noun with which it is connected may require.

2. A list of Prepositions in common use:

We,	About	Bihoh,	By
Obohoh,	Above	Bihoh,	Near
La,	After	Bo,	For
Obotelo,	Amidst	O,	From
Botele,	Among	Di,	Into
Oboso,	Before	Bwila,	Midst
'Mpwa,	Behind	Bwila,	Through
'Nno,	Below	Bo, A,	Of
Uhino,	Beneath	Pwa,	Over
Behoh,	Beside	A, La,	To
Botelo,	Between	Ha, H', La,	With
Hetam,	Beyond		

LIST OF CONJUNCTIONS.

'Nquai,	Also	'Nna,	Or
La, Le, Atshi,	And	'Nna,	If
Atshi,	Again	Alo,	So
Ala, Alo,	As	Alo,	That
Iba, Bape,	Both	Na,	Then
Bwai,	But	Ne,	Since
Ala,	Because	Koato,	Wherefore

ON INTERJECTIONS.

Interjections are in very common use among the Fernandians, and are expressive of many of the sudden emotions of the mind.

The following list contains the most common Interjections:

Ehee!	Aha!	Hei!	Dear me!
Ekoo!	Ah me!	Wyseke!	Fool!
Ekoo!	Alas!	Aule!	Good!

Esabolao!	Astonishing!	Sirohorohoh!	Stupid fellow!
Plaho!	Away! Go!	Wyseke!	Stupid!
Bwe pene hea!	Be quiet!	Aoule!	That is right!
Plaho!	Be off!	He he he he!	To laugh,
Eribola!	Behold! Lo!	Sia!	Tush!
Aoule!	Go on!	Ule pene hea!	You make noise!
Hei!	Hullo!	Quetsho!	What!
'Mma!	Halloo!	Que etalo!	What is this!
Heh!	Heigh!	Quetsho!	What are you about!
Heee!	Heigh!	He ehe!	What are you doing!
Que etalo!	How wonderful!	Eheh eey!	What is that you are doing!
Etallo!	Hollo!		
Eleheey!	How is this!	Eh!	What do you say!
Kutsho!	Nonsense!	E!	What!
'Mme!	Oh!	Esabola a bobo!	Wonderful!
'Mme!	Oh dear!	Eribola!	Wonderful!
Ekoo!	O dear!	Tsheka!	Look!
Kutsho!	Pooh!	Sia!	Listen!
'Mma!	Stop!	Bwe pene hea!	Make no noise!
Toheh!	Silence!	Esabola a bobo!	Well!

DIALECTS.

The dialect best known over the island is that which is spoken in the Bateti district, near to Clarence.

The Bani differs in a few words only, and in a change of the pronunciation of others.

The Bakaki differs slightly from the Bani and Bateti.

The Balilipa differs slightly from the Bakaki.

The Boloko differs more widely from the others, but is understood by those on the north and east sides of the island; and the dialects of the south and south-east parts of Fernando Po do not differ materially from that spoken in the Boloko districts.

PART II.

SPECIMENS OF SENTENCES

IN THE

FERNANDIAN.

Ka tola sale ?	What are you doing ?
Ka tola hale ?	What are you saying ?
Ka to hale ?	What are you going to say ?
Ke ila re eria nue ?	What is the name of your towns ?
Ke ilaoh ?	What is your name ?
Ke ria bue ?	Which is your town ?
Ke ila bue ?	What is your name ?
Ke oboda lue ?	Who told you ?
Ke o soso bwe ue ?	Who said it to you ?
Ke o boro lue ?	Who told you ?
Male utshioh pei lua ?	I them to you not given clothes ?
Ka bo hile ?	What is that you say ?
Ka pemai ?	What are you doing ?
Ka o hole die to puso ?	Why do you love play ?
Ue ote oula 'mpodi ?	You ever kill a goat ?
Ka a na boti itshodu ?	Can you kill sheep ?
Ba ama,	They all.
Lama,	All.
Buala,	Many people associated.
Tue itshi kuba,	We are at the coming.
'Mpa tshibi,	I jump.
Obom,	My body, or my life.
'Nte bwa,	I am not dead.
Ate bwa,	He is not dead.

E anaba lama,	He knows all.
Ue ola be?	You, who are you?
Ke ye?	Who is that?
Ke itshe ba purie?	What country do you come from?
Ke itshe lula pulai?	What country is his, from which he comes?
Ko beteri o bute?	Who broke the stick?
'Nhe elepi?	Did you hide yourself?
Ila ue heli Ingkila?	Are you going to England?
Ko holu ria ao helo oke?	Why do you wish to go there?
Ka bu e?	What have you come for?
Ke o qwelwe?	Who has this?
Ko ula nai?	What do you want?
Ata pari halo,	He has not come here.
Dila la bopi,	It takes up the water.
'Nke o di,	I have killed it.
'Nkodi,	I am rich.
He bulah ho,	Make it clean.
Ne kapa,	I blot it out.
Pena ipoham,	Do this for me.
Ou tubi oli,	You have not stolen this.
A bulai,	He is saved.
Ke eke,	Let me see it.
Lu a p'lu,	They come.
Plu alo,	Come here.
To obia,	We praise thee.
A tshi bukeu bwebwe bwadi,	She is not a fine good woman.
Lue bai e hubi a bwadi,	You her steal, the woman.
Ale se lma,	He it does after.
E bilu ila,	The next day.
Bale ku bama bihoh,	The all come near against us.
Mo hudi lobo,	I love him much.
A lela betshu,	He sees the people.
Ke ouki,	I took it.
A itala sibilu,	It will be in a short time.
Tota adi lele,	We talk.
To ha lele,	We will talk good.
A ta pari halo,	He has not come here.
'Nta pahah o da oli,	I am not able to eat this.
Ne o peyu,	I give to you.
Ko odi 'ntshi ala eli ea teabo,	I swear to thee, I cannot go with him again.
Pela halo,	Sit down.
Alo to porihhe,	We to this place belong.
Tueoh ke itshi,	We are of this country.
Itshi obohoh,	The country above.
Ale 'mpi ba hma,	He has gone without answering.
Na 'mpule ete,	I set aside the law.
A tshi hala,	He is not here.
A tshia boelo,	He does not quarrel.
To tshi ala bola,	We have no quarrel with them.
Ela ra bopi,	He it eats, the water.

E opom edi,	It my yam-house is full.
Opioh bote pwa e a bwei,	Thrown from the tree, it killed him.
'Nka odi,	I have killed it.
A boie a loko,	He the man, he has plenty.
Na ba toam,	I, them, and me ; or united.
A lam,	He knows me.
Ale e la betshu,	He sees the people.
A betshu ama,	All the persons.
Tu a hutshah a eberiim,	We are clearing my farm.
Bo kubi o rie,	It touches the bottom of the river.
A loko lama,	All things.
O butsho ama,	All places.
Tue tshi kuba,	We are not all.
E letula bwila ama,	It is all in the island.
E lihula bwila,	He has breath in him.
A le e la betshu,	He them sees, the people.
A la e la betshu ama,	He sees all the people.
Kahahah o seda,	Soon I shall finish.
Otshoma,	A long time.
Obokoma,	Always.
Ke ila rau,	Be this ours.
Na ue alahho,	If you are with him.
Na bu e ela,	If you see him.
Bu a kata,	He goes before.
Ama loto,	Long since.
Etebam e tshi abo hudi,	My heart it does not love him.
'Nte ue rano em,	I do not desire to see you.
Obwi tebi sesi,	Much rain.
Biheu bi a itshoah,	Eggs of the wood ants.
'N tshala,	I am hungry.
Ne buali,	I am angry.
Etebam tukei,	My heart burns.
'Nkeke iri kotom,	I fit it to my foot.
Ebweta,	Sister, (a salutation to a female.)
E ala plu,	He comes in.
'N tshi hiah,	I do not hear you.
O boba bohei,	The ground is dry.
O lubom be tei,	My arm, it is broken.
Pe lale bihoh,	Come close to me.
Ke atshi,	I part it.
A huda a lodi,	He loves to kill.
O atshe ela,	Hear me.
Be te lale,	They wait for me.
Ne ola buela,	I must kill another.
To ole do buela.	We kill another for him.
Ba e lipi ehuba bwila	They hide in the bush.
Ne ale hela bisi,	I am going from the town.
Ne ale e tshila,	I am going away.
'Nhoda ko takodi sei ilako,	I wish to send you to do work.
'M hore ebuta lobo,	I like the hat much.
Ne byso ebuta,	I made the hat.
'N tatadi ebuta,	I tore the hat.

'Nke podi obute,	I have cut the stick.
E polo bute,	He cut the stick.
Bwe polo bute,	Do not cut the stick.
'Ntshe polo bute,	I cannot cut the stick.
Ko tshe pwe lao bute ?	Why cannot you cut the stick ?
Ko pia halo,	Come here.
Ko tsha pwe la ue ?	Why not come to us ?
Ko ta pedi ha lue ?	Why do you not come to us ?
Ekau walo,	Leave him alone.
Ba baye be halli,	Those people yonder.
Opa bo,	Knock him.
Bwei bo ope,	Do not strike him.
Loata bo,	Bite him.
E loata,	He bites.
La loko lama,	All those things.
Ne pa ahho,	I shall come soon.
'Mpadi halo,	Yesterday I came.
Sebia ne ula ula o botshio,	Dreamt I of the ship last night.
'Nsebiam,	I have my dream.
Na sebia la,	I dreamt it.
Na nahoh, sebia la,	I am wanting to dream.
'Nhuda na sebia la,	I like to dream.
'Nta huda 'n sebiam,	I don't like my dream.
Na o huda ola, sebia la ?	Do you like it, to dream ?
'Mpahoh sebia la,	I am able to dream.
'Nta pahoh sebia la,	I am not able to dream.
Tohah la ne,	Speak to me.
'Mpa ne,	Give me.
Tue e tshilahah,	We shall be going.
Tue ale tshila,	We shall go.
Itshobo beba,	Two houses.
'Mpa ne byebye ima,	Give me good all.
Oboyem boe ketshi,	My father rules the country.
Oberim e borina,	My mother is the chief wife.
Etshobom enene,	My house is good.
Oboyeo ela sei ilako,	Thy father he does the work.
Oberio e sa ebwebwe,	Thy mother she does good.
Obedai e sa ilako,	His mother she does work.
Oboye bwadi,	The father of the woman.
Oberi o bwadi,	The mother of the woman.
Oboyeau, bo bwebwe,	Our good father.
Itshoboau bo bihe,	Our houses are new.
Oboyanu bwai,	Your father is dead.
Obedabo bo bwebwe,	Your mother is good.
A tshi ile,	It is not one.
Ko ki ile,	It is this.
'Ntshi ala nahah,	I do not want it.
'Nta la hudi,	I do not like it.
Ke o bo odwi ?	Who told you ?
'Nto pahah bula a lula pena,	I am not able to tell you of it.
La tshi lile,	It is not good.
A tshi bwebwe,	Not good.

Ata naba, eseke,	Without knowledge, a fool.
Hata pwe ria a ouli,	He does not kill him.
Aa tshi ba riba,	He does not hurt him.
Ala hoba,	He who is there.
Mo pahah,	I am able.
Bowe e halo,	The spirit he comes.
Elopa,	It is a sickness, (an evil spirit who makes people sick.)
Apati hnam,	He scratches my back.
Tsheka alo aba horila!	Behold how he loved him!
Biheu bia sinodi,	The egg of the bird.
A toki e pata bwil ala,	The fire goes over the farm.
Ta lapa bopi,	Go boil the water.
Bala da bokadi bua bita,	This food is from the war, (the spoils of war.)
Pur abo beepa,	Give me both.
Ke sokwe?	What news?
Si na twa,	Stop a little.
A tshi soka,	No news.
Koi sima,	I hear the news.
Soko sibe sibe,	Very bad news.
Soko sese sese,	Very good news.
Boehe ebote,	He has a long mouth, (a boaster.)
Ka la pena?	What are you doing?
'Nta pen aba,	I am doing nothing.
A betshu be huba bwila,	The people from the bush.
'Nta hudi halo,	I do not wish you here.
A lale dibula,	It comes by you.
Tola re wela pwa,	We must go over it again.
Ka lo, To so sahe,	That is it, Let us do it.
So tshai,	Come down.
Ue bue se di a pene lelo,	You him cause to do good.
Ue bue lepi pene labe,	You cause him to do bad.
A tshi hnko,	He is never vexed.
A le tobie,	He has hurt me.
'Mpalo lua,	Throw away the cloth.
'Ntshodu 'mpalo,	The sheep throw away.
Loba lanu 'mpalo,	Your knife cast away.
Ke hoye o tshobo hna,	I came from behind the house.
Ue a hai dia bakoto,	You have put your feet on that place.
Be meta bo,	They catch him.
Pu pwa labo,	Run upon him.
A na lui nkoi lula pene heah?	Are you a parrot that you make such noise?
Ne ne aho,	I am coming.
A loi bopi,	He is washed.
Ele peitshu o boba,	He dances strongly.
E ke lai buana a tshi ee,	Look at it, if it is not good.
'N sei labe,	I have done bad.
No sa hua,	I do follow you.
'Ntshi ala kea,	I do not cut this.
Bwe pwe de twai,	Do not spit upon it.

He bulato,	Wipe it up.
A bute ro bwe tsha,	The board is broken.
'M hora 'mpa ro o buso,	I am willing to cast you from my face.
'Mhora 'mpa ru o reka,	I want to be cast off to a great distance.
Tapana alo ola pena la,	Think of it before you do it.
Ka balo hali?	What do they say?
A tshi ahoh,	He is not there.
E di Bimbi,	He is at Bimbia.
E hai lote,	He has too heavy a load.
A tubi a besili,	He forgets he is cold.
A la hela ho bwa,	He is going to die.
A ota bwahah,	He is dying.
E la o bwa,	He will die.
To a side ahho,	We have done this.
Ne ale helahoh tshila,	I am going away.
O bosoo bwe iri piah,	His face it is full of holes, (Small-pox.)
Ota puri itshem,	He is not of my country.
'Ntshi bobo bobo,	I am not strong.
Inoko le huteda,	His eyes move about.
O bute oba ripwa,	The tree has killed him.
Bilo iba na plu,	In two days I will come.
E ale bida,	He deceives me.
'Ntsha potoo ke oli,	I have not to thank you for this.
Ko pei,	I have given thee.
Be a ue bi ubo,	He to me as a thief.
Tshio,	Early.
Tshio tshio,	Very early.
Bokobadi,	Eight o'Clock, a. m.
Bokwato,	One o'Clock, p. m.
Buato,	Six o'Clock, p. m.
Butshiwato,	Eight o'Clock, p. m.
Botshio watei,	Midnight.
Obadi tshio,	Early to-morrow.
Oto loko bwila twe obadi,	Many in the midst of sleep till to-morrow.
Itshoko buso,	The beginning of the dry season.
A loko kapei,	The thing is spoiled.
'Ntolu kuba,	All languages.
Lo tolu,	One language.
A la sala,	He is afraid.
A pema lile,	He does good.
Ba bahe kia,	Drive him away.
E tah behi,	It does not reach.
Ale puta la bitoko,	He has fallen in the mud.
Ala he to bohoh,	He will not remain in our place.
Eo sa di,	He sends us to do it.
Elako e tapa ouso,	Not able to do the work.
'Ntala pahoh a na,	I do not know how to do it.
'Ntesi bo quatei,	I eat at mid-day.
Ale 'mpi odie,	He throws it into the river.
'Mpa bo odie,	Throw him into the river.
E bisi a naba,	He steals beef.

'Nte adi,	I did not steal it.
Ke adi,	I took it.
O hutela,	To turn upside down.
To tshi etiba ni,	We have not one heart.
O herabo o die,	To put down in the river.
Ka saria da kam,	I have done my eating, or dinner.
Onaka bisopi,	To sprinkle water.
A bo subi,	He dips him.
Abo 'mpi odi ao bohi,	He dips him, and takes him out again.
Bea beau la epa,	Twelve moons.
Dea so rio,	The moon sets.
Boa so rio,	He, the sun, sets.
Aa so rio 'ntshatsha buali,	The star sets.
Etshi ele lala,	I cannot see him.
Bwe helahho,	Do not go there.
Eteba bo heria,	A heart of sadness.
Omo oube,	The bad place.
Omo bwebwe,	The good place.
To pale itshi bwila,	Let us walk into the country.
Oboba bwile noko,	In the ground a crack.
Twe o pwa li,	Shake my hands.
Si hma lile,	It smells well.
Ata e tshia,	He does not grow.
O loba quiri lobo,	Clouds dark for rain.
Ne ni oku,	I have this.
Lu e botshio lubako,	You see night clouds.
'Mpuri letshi bwila,	I belong to this country.
Ke itshe ou purie?	What country do you belong to?
'Mpudi bo Boloko,	I am from Boloko.
Bwe ile pena lele,	He does this good for me.
Luto lobe,	The right ear, or the man's ear.
Luto loadi,	The left ear, or the woman's ear.
'Nka pada he ilako,	I did do the work.
'Nka dahah,	I am going to eat.
Loko la da,	The thing to eat.
E ile siba bwila,	He speaks in his throat.
E ila rote,	He speaks loudly.
E ila ri kono,	He speaks gently.
A la hala li kido,	He speaks in a quivering way.
A bala a pa,	He has a sharp voice.
Bitata,	To squeak in speaking.
O taba,	To speak passionately.
E hapa,	To be unable to speak from crying.
To pote,	To whisper.
'N seria,	I have done it.
O pela heli,	To sit together.
No bula lete,	I tell you the truth.
O buala bohidi,	The buala are exercising.
O labe lote,	Thou doest great evil.

A FERNANDIAN WAR SONG.

Sung at a mock fight, in the Town of Basipu, in the Bateti District. Taken first by sound from the lips of Biso Boketali, in 1841.

1 Tu bi bibe bu bwam.
2 Au lue le bita bwila.
3 Loba ka a ria bala e tshibe.
4 O mari ejo queli pari diako.
5 Lai luli bito, bio la li bila epa.
6 Ama bala batuku bike.
7 La boba ea buidi rebaka epa.
8 Lai lu bate bita si bo rie bila.
9 Lu loba ke bo ribala e tshiba e sala.
10 Ele a jai hudi bitshike boloko.
11 Apoti poli ti bu ale a bilo.
12 Wi te pole buale ti halo a la huba bwilo.
13 Ba bi bwa suli bito, biseso.
14 Tu bwa tipo dieka.
15 Ba bo sala, a bariba la huda.
16 Tue 'mbue oli, ba sa bipwe bio.
17 Tue oko e bila e biseso a bwa.
18 A bita, eo loma batshu labe.

TRANSLATION.

1 We are beautiful like the red-spotted snake.
2 Our dress is from the midst of the palm oil.
3 Strong are we like a rushing river.
4 All look covetously on the country we cultivate.
5 We are the first in war, and are for it doubly prepared.
6 All the Warriors are as great Chiefs.
7 And strong are we, and have double power to fulfil our desire.
8 We are erect like the palm tree, and come on them as a river.
9 We are strong, for other warriors of our might are afraid.
10 Those of the young love the resistless spears.
11 Those people who wish to quarrel, we shall go against them to the fight.
12 When they come to contend, we shall drive them into the bush.
13 They will die in the fight, or flee before us.
14 We killed, but not of late.
15 If they fear us, the warriors they can conciliate.
16 We can part those who do fight against each other.
17 We say, War has sent many to death.
18 It war, for all people is bad.

HYMN.

"There is beyond the sky."

1 Alo itshe o bohoh lubako,
O butsho mibihoh, la ri hudi:
A betshu bwebwe ba lilo bwa la,
Be tshilahah o butsho, itshe o bohoh.

2 Alo itshe, e sadi, a haba a boso,
Le rupa ro betshu ama ahhoh ba sa labe,
La pelahha imo ba sa labe e hma bwila,
Alo o boso, la biako tsho ama.

3 Botsho ibe ibe lalo na ne.
A bula ne alo e sadi atuba?
La 'mhuda e bilo 'mbwei,
La ba 'mhelo lo lubako pwa?

4 Nang ka tolahah a Krist Jisus,
Na ne lo butsho, na ne toki ehula;
Bwe boka bwei lilo, nang ka 'nta,
Ahhoh 'ntshi a sei lile, o bwa tshoma.

TRANSLATION.

1 There is a country above the clouds,
A world of joy and of love;
The persons who are good, in the day of death,
They go to it, to this world the country above.

2 There is a country, a dreadful place of fire,
A great fire for all people, to be driven into, who do bad;
There dwell the spirits who do bad, in the midst of darkness;
There: in the fire, and in chains always.

3 A bad person such as I am!
Be saved can I, from this dreadful end?
And may I hope in the day I die,
That I shall go above the clouds?

4 Then I shall be praying to Christ Jesus,
While I am in this world, and while I have breath;
It may happen death to-day; then I should not like it,
To be driven away to where nothing good is done, and where death is never-ending.

MATTHEW.

CHAPTER III.

1 Ee bilo ea puru e Jon ea subr, toolesi e huba bwila Judia,

2 Ea seda, Sola ue, lea eriata o lobako e ahho bihoh.

3 Ka ulo bwe a tu wesu e ebi ka Eseyas, ohhi Eila ru obuli e pahah e huba bwila, Bwe ali etele a Lord, a pena etelai o sota.

4 Ulo Jon adi ikuayai e esila a kamil, atshi la butata u waedi u botelo; atshi o borohah ka ilokust, ('mpata nodi) atshi na 'mbue.

5 Atshi bea e tesi a bwe a Jiruselem, atshi ama Judie, atshi ama i etshi kuba a Jordan,

6 Ea ba subesi a bwe la Jordan, beah o bolesi o bo sa labe bwabo.

7 E bilu la eem a boba Bafarisi, atshi la Basadusi ea plu oa suba e aba tubairia, E letshi i vypir ('mpele) ke ola kesi bih ue o patshi elanu bo sa labe bola oupai?

8 Pwa loa 'nquai e hma la takaidi o sola ue,

9 Atshi tapana alo ulo hala lo bwilao luete toki Abrahama, ko boyau: ne o tu bairai, toah God ela pahoh le ite lo bopah a bola ba Abrahama.

10 Atshi 'nquai ile iau iloki o buaka pwa bo bate, nquai ama bote 'hmi boba e hme ae, bole e polo na bu a 'mpio o boso bwilla.

11 Ne o subi ue la bopi, ko tshio bosa labe, 'nquai ooh ale ale pwelu ona bwe e ritshu la ne, shusai 'nta takeidi o olla, ne e ou subahah la Holy Spirit atshi la boso.

12 E fanai le rialai, atshi na e takqua o bwa alo oil lula lele, atshi pale heli e kornai na ela pesi e tshu bwai ata: bwaei na e tokesa olo tshibi la boso bo tshia a tobi abo.

13 Atshi a paru Jisus a pwesi Galili a Jordan a Jon o suba a bwe.

14 Bwai Jon 'nta la hudi, 'nto hudi o suba a ue, bwe a paru bwe ale pedi.

15 Atshi Jisus a bomeria a butu bairia ea seda la ta ka irala 'nquatshu, ka a lalo lele takeidu lu la se era betshe bebe ama, Ea seda plu.

16 Atshi Jisus ebilu a subi oi ea purorie ie si bilu tuba a bopi bwila; atshi e ribola o lubako lu aribodi oi apwa: eh eem e Spirit a God takudi le lika ea bo o pedi pwa.

17 Atshi e ribola e ila di pru o lubako ea seda oah, ko bolam bohudi lobo lobo, 'nquai nea mebihoh lobo lobo.

CHAPTER IV.

1 Atshi e bilu Jisus a heri o bohoh le Spirit be huba bwila a ata kudo omo bwa labe.

2 Atshi e bilu la atarei be rahoh ba ilo batshi lapa, atshi la bitshio batshi l'apa: e bilu isuba a sei tshala.

3 Atshi e bilu la omo bwa labe ea puruo a bwe, ea seda, Na ue ulo bola a God: ali a seda e ite ri pale bo rahoh.

4 Atshi a meria ea seda la sei eri buku bwila ra Yehovah, Boie tapahoh la borahah 'nquai, bwai la bala ama bala pulaba o bwe eh bwila bwe Yehovah.

5 Atshi omo bwa labe ea bwadi o behoh e eria bwila ote ote bokeu bwebwe a bwi itshia'no esi tshik'nu e rohhia bwila,

6 A butu bairia, Na ue olu Bola a Yehovah tubelai o rii, ka la sei eri buku bwilå, Na e pahah a bataki bai bwe hula la bala bwe atshi liriala rabo na beoa tshe elo bohoh le bilu a tshuba ne susu bala e rikoto e ite bihoh.

7 Jisus ebu tu bairia la sei eri buku bwila Bwe pale oo o hela bwali a Lord God uo.

8 Atshi atshi omo bwa labe a bwa di o bohoh ehopwa ito ito obasa ea butapi o riata ama o butshu, e bitshetshe biabe;

9 Ea seda a bwa a loko lama no o pala, no o huda o barino na nale tula.

10 Atshi a todi Jisus a bwe, Pulahoh ahoh emo la labe ea a lasi eri buku bwila, Na bwe le tula la Lord ue God, tshi a bwe buli bala u tshiana.

11 Atshi omo ba labe ea purahoh bwe, atshi e ribola, a bataki bea puru bea bwam.

12 'Nquai e bilu Jisus la ohhi, ka Jon la herio e biako bwila eah purahoh, a hesi a Galili,

13 Atshi ea pura Nazarith ea puru ea pena Keperneum, ahho a sei elo apwa ee ate a Zebulon, atshi e Nefthalim;

14 Na la o ledi alo bohe sila ba Esias le ebi ea seda.

15 O boba bwa Zebulon, atshi la boba bwa Nefthalim ahho takeidi eloa pwa a na bihoh a Jordan, a Galili Bajentyl.

16 A betshu ba pehm be hma bwila ela ote ote okoh, atshi be ba pem ie tshi bwilo le riki riki o bwa eri okoh dipodi o bohoh.

17 Twe le puli e e bilu Jisus ea papedi ohho ela ea seda, Tshi ano: ka e riata ro lubako ehi ile tata.

18 Atshi Jisus ea i testi elo a bihoh a Galili eh em bunatuh ola bo itshi beapa, ka Symon, eli ra Piter, atshi Andriu o bubelai, elu bwila diote elo a bwila, ka ba lo besi.

19 Atshi ea seda, Sa ne nah, na ue opesa bobe bwa boie.

20 'Nquai ie se bilu tuba bea sudu luote be ale se ina.

21 'Nquai eah e tesi eem bila apa ba na tuhoh ka Jemis ko bola a Zebedi ka Jon o bunotuhoh ali ula ula pwa la Zebedi o boye abo, a la hela o luote labo, eabe ledi.

22 Atshi 'nquai beta beta ba solo e ula ula, atshi lo boye, atshi bea buseina.

23 Atshi Jisus ea itesi ama a Galili oheya ea beya sia ahhoh ie synegog, atshi ea ba bu lesi e soko sesi soriata ea hinesia ama, ikai kuba atshi ama a bopah beli ao betshu bwila.

24 Atshi behah a rutoko bea purahoh ama a Siria, atshi bea pwa noa a bwe ama bopa betshu a bo bolu a ba a bopa beli ama, atshi beabi esi atshi a bo beba imo bwila bwa labe, atshi a bo ba loa riba tshopo, atshi labo ba luadi biitshwe, atshi ea bimie.

25 Atshi bea boseina betshu bike bike a betshu la Galili, a tshi la Dikapolis, atshi la Jerusalem, atshi la Judia, atshi lena bihoh a Jordan.

CHAPTER V.

1 Atshi eem bwala e aeso bohoh o basa; ebilu la itshino, a bataki bai bea bwe ko peria.

2 Atshi e abodo o bweeh bwai, e aba tubairia lalo.

3 Luebwe lue betshu bo tobolo e iteba; ka a bebe takeidu o riata o lobako pwa.

4 Luebwe luebo beba loididi, ka ba lue hobahah.

5 Luebwe luebo beba bokeu o botu, ka ba na lue ela lele u boba pwe.

6 Luebwe luebo beba tshala, a tshila nu bedi a laba lele ama, ka ana bei bahah.

7 Luebwe luebo bobo sa lele, ka nabe e lahah lele.

8 Luebwe luebo bokibe eteba e luliyai, ka a nabe elahah a Yehovah.

9 Luebwe luebo bala hoaba, ka a nabe ilelo a bola a Yehovah.

10 Luebwe luebo a bobah ba leili hela o bola bo sa lele: ka abe ba pru riata o lobako.

11 Luebwe lueue e bila la boie, la loika, atshi o boli hela ue, atshi na ohhi a la ba lama a bebe lo o keida bisoi a la ne.

12 'Mmabihoh, atshi lobo lobo mabihoh, ka ote ote a lokoo o lubako, ka ale ili hela ali ebi, o alo boso a welo.

13 Lue lula bohah o boba pwa, bwaei na a bohah ribi o bunutshu bwabe, ketshi o bunutshu bwabe la pulai? atshi atshi na batshi a takeidi oli, nquai inaba 'mpio, atshi naba o erio a bakoto ata ba boie.

14 Lue lule rioko ro butsho, e ria e peme eo pwa a tapahoh o lepa.

15 'Nquai o boie tapahoh lapa boso na bo heria ola pata, bwai o bote *bo boso, ka bwe* buli a bweda a betshu ama bebo otshobo.

16 Holo o bosoo la bueda o boso alo bo boie, na ba eela e silako sese atshi ba tu a todu o boyanu o alo lu lubako pwa.

17 Bwe la tapana la wa na plu o kape e ete atshi le ebi. 'Ntshi a plu lo kapa, bwai ke etshi a edi.

18 Ka e lete ne a lohhi la ue, lo lubako lo boba tshiahoh, a haba a ko koni la sili si ko kona latshi abo alo e eete, tsha le lama e tsha edi aouledi.

19 Bwaei 'nquai no ali a beta buli la sila si ko konu eete, la ehi boie lalo, a e pahah oi lilo e si ko konu so riata o lubah, o bwai o ali alasa, na ba yiahoh, a ile ita ote lo riata o lubako pwa.

20 Ne o tu bairie na tshi a ue a lele lanu, na ka lao a laba leleo la diskribi, la difaresi atshi a takaidi o e lahoh o riato o lubako pwa.

21 Ue bwe lapadi oouah alo bohilah etshi bolulu e bilu, Oe pale o ula: atshi uo ali ula, na e pahah a haba hobu hobu he ituhuh.

22 No tu bairia, bwai ale a tshuba e paru buali lu bunetuai la ta bwiki na e pahah haba hobu he ituhuh; a tshi ale a tshuba ale atu baedo o bunetuai, La eti baute na e pahah haba hobu hobu, a bolulu, bwai ale a tshuba, ale a seda bwe e seke ne e pahah a haba hobu hobu erio bwila o boso.

23 'Nquai na bwe a pwa nuo no e opeyu le inoa, na bwia tapene sia ka lu bunetuo a le sedi buali.

24 Sola loko ope ila o buso alo bwe inoa, 'nquai tshilai, pulahoh, la utsha na lue horama lo bunetuo, 'nquai a poruo no uhah ra loko ope ila.

25 U eli oyu na lui a biata, beta betaba, na ua bo seina na la bwe, le e bi lu lo eli oyu, na o purai etohoh, atshi le etohoh na opwaria a bwakata, na bwe aerio e biako bwilo.

26 Lete no tu bairia, Ue na utshi ala pulahoh, tshah ouhah o bedi e sisuba.

27 Ue bwe la padi oouah alo bohilah etshi bolulu e bilu, Lue pale o oka pahah.

28 Bwaei ne ohi, lalo ale a tshoba eeko wysoba la eabunahi, a sei labe a pahah la bwe 'nquai etiba e bwila.

29 Atshi na noko kobe e omotshu bea hee bihoh, atshi ne onah se bui bihoh, ka lalio seda lele, na ou oki e ube na e ou piri bihoh, atshi la tshiho o lutoo lula 'mpa lolu erio bwilo.

30 Atshi na diala lobe e omotshu boa hee bihoh, atshi ne ouah se bui bihoh, ka lalio seda lele na ou oki e ube na e ou piri bihoh, atshi la tshiho o lutoo lula 'mpa lolu erio bwilo.

31 Be la pali ohhah, alea pudu o bwarai ba na opai oida na obohi ahoh.

32 Bwaei na otu baria ale a tshuba pudu bwarai la tshiah ka lalo la etshil edi betshu bwilo e seda oke pahah nila, atshi ale atshuba ale oubala na wiahoh bwe e seda oki ie pahah.

33 'Nquai bwe ila padi oouah abo bohilah etshi bolulu e bilu, ae pale o ola luete bwai lo hilaba lue la pale oompola a Yehovah o ola.

34 Bwai ne o tu baria, bwe ole e bilu a tshuba lo lubako pwa, ka ko riata eupa ra Yehovah.

35 Tshi lo boba, ka koki rikoto rai pwa; la tshi a Jirusalem, ka ku lubao lole lote la Botuku.

36 Bwai bwe o la etweo, ka la o tapahoh ba buli esila bo hututu la wilo wilo.

37 Bwa e tohula a bala banu ba se Ee, ee, Eheh, eheh, la pudi lahho ona ba na lehah labe.

38 Ue bwe la padi ooua bohesi lalo e ra noko ki noko, atshi a belo ka belo.

39 Bwai ne o tu bairia tua bwe e pwa la labe; bwai a lei oupa e rikeko robe, heteli eri lai a ro oupa e rikeko kadiai.

40 A tshi na he boie la hadi etuhuh, na obu ani eri a tshao, atshi ne bai erabo epao obu lai.

41 Atshi alea seda sa le 'na na wa bose 'na oreka sa bonai.

42 'Mpabo ai a tuba, atshi o ali otu yena a ue, bwe bo hikye.

43 Ne bwe la padi ooua. La ouah holu ne oluetanu, atshi ooy ue o anu booiba.

44 Bwai ne otu bairia Holu abo booiba. Uhah lue bwe, no ali oika, se la bolele no eoh ooy yu, atshi toola bo abo balo, ka paba, atshi ba huriba balodi.

45 'Nquai na ouah takaidi o bola bo boyeu no a lu lobako pwa; ka a bwe seda e itohhi rii pwaheh a habe, atshi la lele, atshi e ata kudi o lola a lele, atshi lahhoh a tshihah lele.

46 'Nquai na uba hudi abo bohoriba, ka lele ila ula pitah la? bwe la pale hali bapublikin ela?

47 Atshi na lui o pwa lo banetu banu buli bala, ko se ila 'nquai le buli? Bwe la ale bapublikin la.

48 Bwai pale boeta, alo ela o Boyanu o alo lu lubako pwa ela boeta.

FINIS.